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tiresome to those who encounter them, do not merit discussion. Subordination and obedience are not in themselves virtues. That the Shilluk are often highly insolent to those in authority is undeniable. This insolence usually takes the form of a supercilious silence and apparent complete disdain implying that "diplomatic relations have now been broken off." This attitude is really not exactly what it seems. In fact it is suppressed rage; but since their symptoms of temper differ from our own we are inclined, often wrongly, to think that it is pure calculated insolence.

The Shilluk have a code of manners which is remarkable. This is instilled into them when young. Even as neatness and order prevail within their houses so are the children taught good manners. When four or five years of age they are made to sit up straight at meals and eat properly. These good manners remain with them through life and distinguish their bearing from that of neighbouring tribes. Doubtless it is in part an empty form but the fact remains that the Shilluk manners are excellent, and their way of sitting in a meeting with their legs drawn backwards to one side and the soles of their feet concealed from view is very neat. No smoking is tolerated at such meetings and their general tone is orderly.

There is a habit, when listening to a superior speaking, of punctuating his remarks with a formal indication of assent. The word thus used varies with the speaker, and is most obvious when the speaker is the *Reth*. Here the word is either *kite kwan* ("the likeness of his ancestor," *i.e.*, Nyikang) or *Kunajuok* ("God's last born"). For members of *Kwar Reth* the word is *Kaiyo*, for the *Ororo* it is *Nyagol* and for some reason for the *Jung* clan it is *Dhiang*.[1]

It has already been explained how certain members of the *Kwar Reth* must be addressed by their titles or with their titles prefixed to their names. There are also certain respectful modifications which must be made to normal speech when speaking to or about the *Reth*, a *Nyirath*, or anyone of importance. These modifications relate largely to verbs of motion. The fiction has to be laboriously maintained that such

1. *Kaiyo* means "eldest born," *Nyagol* means "one of the family" and *Dhiang* means literally "cow."